

NOW MORE THAN EVER

NATIONAL RECONCILIATION WEEK 2024

27 MAY – 3 JUNE

#NRW2024

RECONCILIATION.ORG.AU

RESOURCES

JUSTACT
ACT WITH JUSTICE IN MIND



Uniting Church in Australia
SYNOD OF VICTORIA AND TASMANIA



The following resource is for congregations considering including reference to National Reconciliation Week in their service or at an event during the week.

The material below offers a selection from which a congregation might draw to best suit their preferences.

The dates for National Reconciliation Week remain the same each year: 27 May to 3 June. These dates commemorate two significant dates in trying to address the historical injustice of Australia's racist, colonial past. The successful 1967 referendum and the High Court Mabo decision, respectively.

None of the people who have come to Australia since 1788 and who are alive today were responsible for the injustices and harms caused by the racist, colonial past in Australia. At the same time, all Second peoples are beneficiaries of it, and we have the ability to address the injustices of the past and seek to put things right.

On 27 May 1967, the Australian Government held a referendum in which more than 90 per cent of Australian voters chose 'Yes' to count Aboriginal and Torres Strait Islander peoples in the census and give the Australian Government the power to make laws for Australia's First Peoples.

Mabo Day is marked annually on 3 June. It commemorates Mer Island man Eddie Koiki Mabo and his successful efforts to overturn the legal fiction of terra nullius, or 'land belonging to no one'.

The Mabo decision was a legal case held in 1992. It is short for *Mabo and others v Queensland (No 2) (1992)*. The High Court made the legal decision on 3 June 1992.

Eddie Mabo challenged the Australian legal system and fought for recognition of the rights of Aboriginal and Torres Strait Islander peoples as the traditional owners of their land.

National Reconciliation Week started as the Week of Prayer for Reconciliation in 1993 (the International Year of the World's Indigenous Peoples) and was supported by Australia's major faith communities.

In 1996, the Council for Aboriginal Reconciliation launched Australia's first National Reconciliation Week.

In 2001, approximately 300,000 people walked across Sydney Harbour Bridge as part of National Reconciliation Week - and subsequently across bridges in cities and towns - to show their support for reconciliation.

This year's theme for National Reconciliation Week is **"Now more than ever"**.

More background and resources for National Reconciliation Week can be found at www.reconciliation.org.au/our-work/national-reconciliation-week

Poem

Truth acceptance basket of reconciliation

By Alison Overeem, Uniting Aboriginal and Islander Christian Congress Tasmania

Artwork by Grace Williams

More now than ever

Reflecting and discerning
On the "re" in all that this nation needs
to be and
is called to be

Called to:

All that sits in creation
And in the layers of unpacking
reconciliation

More now than ever
A relationship with history before 1788
A relationship with the impacts of
invasion
A relationship with the impacts of
Colonial power
A relationship with the traditional owners
A relationship with the layers of lands we
Live
Work
Pray on

For the truth-telling and truth knowing
that sits on with and through the layers of
awareness, the layers of appreciation, the
layers of invaded, colonised, westernised

Failed referendum

You don't matter
Mind chatter
Embedded change
Time rearrange
More now than ever
Time for transformation.

More now than ever

Callen
Fallen
Chosen
Speaking to truth,
Knowing truth, being truth advocates

More now than ever

Feel the call of the creator
Walk as Jesus did, on the fringes

The centrality of the relationship with the
creator God
Calling each to a Reconciling tirrina
It's our cloud of truth-telling witnesses

More now than ever
Hear the spirit of the creator calling
Caller to all before and after 1788



Prayer suggestions

Acknowledgement and Recognition of Country

Blessed is the earth on which we live and move and have our being
Blessed are the earthlings that have come from the earth
Blessed is the earth that nurtures all creatures with food, water, and life.
Blessed are the First Persons of this land and First Persons of all lands.
Blessed are the Wurundjeri and Boonwurrung (name the traditional land owners)
peoples of the Kulin Nations... the ancient stewards and custodians of this land.
Blessed are those who call for truth-telling, who cry out for justice, recognition, healing
and peace-making in this land.
They shall be called children of God

(Written by Rev Greg Crowe 2021)

Dear God,

You are the creator, redeemer and sustainer of life, within whom the land, sea and
sky and all that live in them shared your life and love in their diversity and unity.

In Christ, we see and experience the power of your love.
Love that brings healing, forgiveness, and renewed life.

Through the work of your Spirit, we share your grace to create and reconcile our
life and relationship with our neighbour, and land, sea, and sky.

Now more than ever, O God,
you continue to offer all Australians opportunities to speak and act in support of
the First Nation peoples. We thank you for the faith and courage of those who
have died and those who continue to speak and act, inviting others to join the
reconciliation journey and learn our shared histories, culture and achievements.

We acknowledge the pain and shame of our history.
We acknowledge the suffering of your people, especially the First People of
these lands, now known as Australia.

We pause to remember all who have lost their lives in the struggle for justice
and peace in Australia and our world.

We pray for humility and empathy, for wisdom and understanding.
We pray for your forgiveness and ask for courage to play our part to be agents
of healing and reconciliation.

Now more than ever, O God,
Help us and strengthen our hope in Christ and his love that bears our sins and our
brokenness, and reconcile us to you and to each other.

May the peace of Christ rule in our hearts,
and his love be the guiding light in all that we say and do
Amen.

(By Rev Sani Vaeluaga, Leopold Uniting Church, 2024)





God of grace,
Help us to be listeners and explorers,
always aware of the impact of our words and actions on others and on creation.
Help us to commit ourselves to reconciliation with First Nations Peoples
and commit to being open to learning more in a respectful way.
Amen

(By Rev Claire Dawe, 2022)



We bless you, O God,
You have created and sustained us
and all things for your own name's sake,
that we might glorify and enjoy you forever.

And yet we confess that, in thought, word and deed,
we fail to bring you glory.

Forgive us when, wittingly or not,
our lives are lived at the cost of others,
and we refuse to know the need for forgiveness...

(Lord, have mercy)

Forgive us when mindful of our failures,
we imagine that we can make good
with this or that gesture,
and we refuse to know the cost of forgiveness...

(Christ, have mercy)

Forgive us then, when we withhold forgiveness,
and lack generosity and mercy;
or refuse the consequences of being forgiven
and lack justice and sacrifice...

(Lord, have mercy)

Gracious God,
do not let us rest easy with injustice,
or wallow in our inability to heal ourselves,
but bring us to a common life of justice, sharing, and compassion,
in your holy realm.
This we ask in Jesus the Christ. Amen.

(By Rev Craig Thompson)

Close the Gap Prayer

Dear Creator,

We come before you with hearts filled with hope and determination. We acknowledge the traditional custodians of this beautiful land, the Aboriginal and Torres Strait Islander peoples, and we thank you for their wisdom, resilience, and knowledge.

We pray for healing in our nation as we confront the injustices and disparities that have plagued our Indigenous brothers and sisters for too long. We pray for the health professionals who work tirelessly to Close the Gap, that they may be filled with compassion and understanding.

Guide us, Lord, in our journey towards reconciliation and true friendship. Help us to bridge the gap in cultural understanding and access to health services. Show us how we can each contribute to creating a more equitable and inclusive society.

We lift up those who feel hopeless, especially the families and communities affected by suicide. Bring them comfort and peace, and help us to support and care for them in their grief. With the same hands, we also lift up the young people who are struggling, feeling lost or hopeless. May they find strength and resilience, and may we as a community offer them support and guidance towards a brighter future.

We also give thanks for the wisdom and resilience of our Elders, who have carried the stories and traditions of their people for generations. May they be filled with strength and courage as they continue to guide their communities, and may we learn from their teachings and wisdom.

May we be agents of your healing, Lord, working together to Close the Gap and build a better future for all Australians, especially our young people. Give us the wisdom to learn from the past, the courage to address the present, and the vision to create a future where all Australians stand together in equality and harmony.

In your name, we pray.
Amen.

(By Cameron Balcombe, a proud Olkola, Djabuguy, and Catholic man. Cameron is a First Nations Facilitator for the Pacific Australian Emerging Leaders Summit, works as a Mental Health clinician in the forensic mental health system, and is commencing a Masters of Social Work at RMIT University. From Common Grace)



Reflective Activity

A tree can symbolise all Australians.

We are all unique, just as the leaves are all unique.

And every part of the tree has a role – the roots, the trunk, the leaves.

What is our role as individuals and as a community during National Reconciliation Week and into the future?

How could you share what you are learning with others so that more people understand the importance of reconciliation?

(Provided by Rev Claire Dawe)

Does your Congregation regularly practice an Acknowledgement of Country?

Giving an Acknowledgment of Country at the beginning of any gathering is a meaningful way to pay respect to the First Peoples of this land and honour their Sovereignty. To begin, it's important to know if there are formally recognised Traditional Owners of the land where you intend to give an Acknowledgment of Country.

Did you know that the 15th Uniting Church Assembly in 2017 affirmed Aboriginal and Torres Strait Islanders as the Sovereign Peoples of this land? The Uniting Church's understanding of First Peoples' Sovereignty is informed by the Statement from the Heart given to us at Uluru in 2017. It states:

"This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty."

It is important to know the difference between an Acknowledgment of Country and a Welcome to Country. An Acknowledgment of Country can be said by anyone, and a Welcome to Country can only be offered by a First Nations person who is also a recognised member of the Traditional Owner community of the land where it will be spoken. One way to help understand this rule is to consider why your neighbour can't welcome and let anyone they feel like into your home without your permission.

The Uniting Church has a helpful resource that goes further into explaining why Acknowledgements of Country are important and offers examples on how to do it:

[uniting.church/acknowledgement-of-country-in-the-uca](https://www.uniting.church/acknowledgement-of-country-in-the-uca)

Acknowledgements of Country have been translated into **11 different languages** by the Uniting Church, including Arabic, Armenian, Chinese, Fijian, Filipino (Tagalog), Indonesian, Korean, Niuean, Samoan, Tongan and English.

Additional resources prepared by the **Victorian** and **Tasmanian** Governments are also available, and you can always contact Traditional Owner organisations directly for more information.

Go deeper: Other ways you can acknowledge Traditional Owners are to dedicate and display a public plaque at your church or insert a line of acknowledgement in your email e-signature.

Reflection on historical injustice – reparations and putting things right

God was in Christ reconciling the world to himself... and entrusting the message of reconciliation to us. We are, therefore, Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. (2 Corinthians 5:19-20)

Correcting an injustice or making reparations for harm that has occurred in the immediate past is much simpler than addressing a historical injustice where those who caused the original injustice and those who were immediately impacted by it are all long dead. As stated by the Church of Sweden in considering its responsibility for the historical treatment of First Peoples in Sweden, the Sámi reflected:¹

Was it the Church or the state that was responsible for the measures taken? Was it the Church as an organisation or individual church representatives that were responsible? It is even more difficult to identify who might be to blame today: What kind of responsibility does today's Church and its representatives have for the actions of previous generations? These are issues that the Church and the Sámi can, and should, now discuss and reflect on, as questions of responsibility for historical wrongs cannot be answered by historical science. They are rather questions of a moral, ideological and theological nature.

The crucial point is perhaps what responsibility today's Church of Sweden wants to assume for the actions of the Church and its representatives in the past and what responsibility the Sámi believe the Church should assume. In this matter, the Church of Sweden can now take a position, irrespective of who may have been responsible in the past. Sylvia Sparrock argues in a similar manner when stating that the Church has contributed to the creation of some of the problems that the Sámi encounter today, either together with the state or independently, while responsibility for other problems lies more with the state. However, regardless of where the blame lies, she writes, "the Church of Sweden can today assume responsibility for its colonial past and contribute to creating a better quality of life for Sweden's indigenous people, the Sámi".

In addition, the injustice of racist colonialism has left us with a power dynamic that places power disproportionately into the hands of the Second Peoples of Australia. As pointed out by political analyst Ofer Zalzberg, achieving a just negotiated outcome in a situation characterised by asymmetrical power isn't easy. The stronger party "always has the option of enforcing its own solution rather than accepting a mutually agreed solution. You can't make any progress here if you ignore power."²

In their submission to the 1984 Victorian Parliamentary inquiry into "Compensation to Victorian Aborigines for Dispossession and Dispersal", the Synod and the Working Group on Aboriginal Matters of the Anglican Victorian Province recognised that a 'compensation' for the injustices and harms of the racist colonial past needed to be material and structural, moving beyond symbolism. The submission stated:³

In particular, the main denominational Churches and the Australian Council of Churches' advocacy of Aboriginal Land Rights since the sixties symbolises a reformation in Churches' thinking: from silence to advocacy; from paternalism to an opening up of new possibilities for power-sharing; and from protectionism to a recognition of the right of Aboriginal self-determination.



Further, the submission stated that churches had “a desire to participate in rectifying these past injustices and current imbalances through the re-distribution of power and resources.”⁴ They identified the role compensation had in self-determination for First Peoples.⁵

Compensation is viewed as a means to establishing the relative social autonomy the Aboriginal community seeks. Annual budgetary processes that distribute grants to Aboriginal organisations according to submissions and needs assessments do not adequately provide the resources to empower the Aboriginal community’s interests.

The principle of compensation, enshrined in public policy, may significantly contribute towards the necessary achievement of the goal Aboriginal people seek – their secure identity within Victorian society with the economic, political and social capacity to promote and defend their interests.

A broader understanding of compensation and reparations is consistent with some contemporary branches of scholarship. For example, US-based scholar of Nigerian background, Olúfémí Táíwó, has argued:⁶

Reparation, like the broader struggle for social justice, is concerned with building the just world to come. But its more specific role concerns how we get there. The transition from the unjust status quo to justice in future will not be costless, and it will come with its share of benefits and burdens. Reparation is concerned with how to distribute these.

His words echo the Christian theology of seeing God reconciling the world to God’s self and our need to seek to be in right relationship with God and other people.

Táíwó argues there is a complexity to using a model of direct fault when the injustice is rooted deep in the past.⁷

While we can sometimes identify individual events or even eras of domination, we are often tracking the impacts of their actions across multiple generations in which complicated legacies often intersect. It’s not, in the straightforward sense, the fault of present-day descendants of settlers or whites that other people’s descendants have a harder time of things.

Thus, there is a sense that the beneficiaries of racist colonialism should have a sense of liability rather than responsibility.⁸ Táiwó went on to argue about the limitations of individual reparations for the legacy of injustice from racist colonialism:⁹

But maybe the problem is that our thinking is being held hostage by individualism. Many argue that this framing is an unnecessary concession to the conceptual habits of the dominant (white) culture in places like the United States and that this concessionary stance is an ongoing problem with how reparations arguments are framed.... The question for the repair theorist then shifts from a question about the quality of life an individual would have had if the offence hadn't happened to a question of life a collective would have had.

He points out the challenge of trying to determine what that quality of life would have been when the harm occurred a long time in the past:¹⁰

Clearly, there's some causal connection between the history of racial oppression and injustice and current living conditions. The tricky part is trying to find a straightforward cause-and-effect story about precisely what effect past injustice has on present conditions in counterfactual terms. The cost of the insight that racial oppression is baked into the structure of society is that it shatters the ability to point to any stable level of income, wealth, or overall welfare to blame racism for pushing people below.

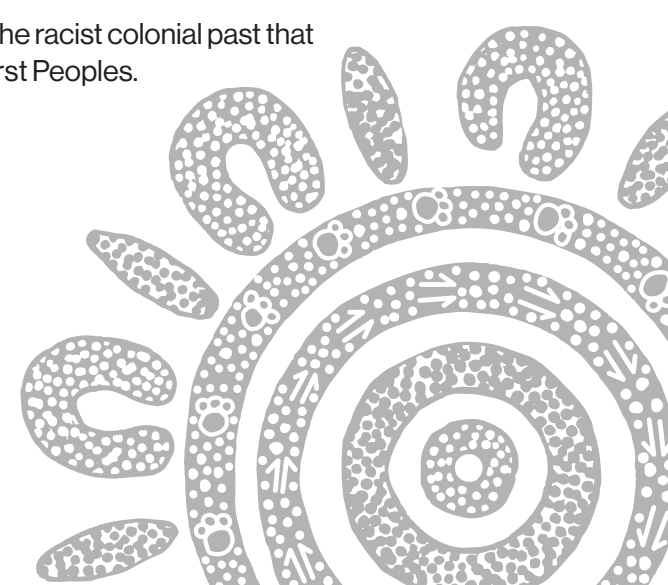
The conclusion is that compensation or reparations for the injustices and harms of the racist colonial past should serve to bring about a socially just society. To quote historian Robin Kelley about reparation activism in the US:¹¹

It was never entirely, or even primarily, about money. The demand for reparations was about social justice, reconciliation, reconstructing the internal life of black America, and eliminating institutional racism. This is why reparation proposals from black radical movements focus less on individual payments than on securing funds to build autonomous black institutions, improving community life, and in some cases establishing a homeland that will enable African Americans to develop a political economy geared more towards collective needs than towards accumulation.

In 2021, the Assembly and Synods worked together to develop a Uniting Church vision for a socially just Australia and the world. It included a vision that:¹²

Aboriginal and Torres Strait Islander Peoples, nurtured and sustained by God before invasion, are celebrated at the very heart of what it means to be Australian. First Peoples' sovereignty is affirmed. First Peoples have a voice in the decision-making of our country and are living out their right to self-determination. As First and Second Peoples, we walk together, creating socially just and culturally safe relationships, listening and learning from one another.

The vision fits with an understanding of reparation for the racist colonial past that involves achieving a broader socially just society for First Peoples.



Taking action – supporting treaty in Victoria

In 2016, before the Statement from the Heart was made at Uluru, Victoria began a process to commit itself to the reforms needed to see the aspirations of self-determination finally flourish through a formal State-based treaty process with First Peoples.

International experience in places like New Zealand, Canada and the US is that treaties with First Peoples are one of the best ways to address the injustices of the racist colonial past www.atns.net.au/international-treaties.

With bipartisan support in August 2018, the Victorian Parliament enacted the *Advancing the Treaty Process with Aboriginal Victorians Act 2018*. This historic piece of legislation paved the way for the formation of the First Peoples Assembly of Victoria. This independent and democratically elected body represents Traditional Owners of Country and Aboriginal and Torres Strait Islanders in Victoria. The Act has four purposes:

1. To advance the process of creating a treaty between the State and Aboriginal Victorians;
2. To provide a mechanism so that the State recognises the Aboriginal Representative Body as the sole representative of Traditional Owners and Aboriginal Victorians for all treaty discussions and negotiations;
3. To embed the guiding principles for the treaty process; and,
4. To require the representative body and the state to work together to create the elements necessary to support future treaty negotiations.



The legislation purposefully does not specify who the treaty will be with or the areas that will be included within it. The silence on these issues allows for self-determination so the groups that want a treaty can negotiate for themselves. The approach means there is scope for more than one treaty to be negotiated.

The First Nations Assembly comprises 32 Traditional Owners of Victoria to ensure it represents the state's diversity. Each of the formally recognised Traditional Owner groups is allocated one seat, with the remaining 21 being democratically elected seats split across six regions.

At the end of January 2024, the Victorian Opposition leader, John Pesutto, withdrew bipartisan support for the State-based treaty process currently underway in Victoria.

The Uniting Church is concerned that after the failed 2023 National Voice referendum, where much of the 'No' Campaign was built on lies and misinformation, political opportunism will lead to further community division over how the legacy of injustice from the racist colonial past can be addressed. The Victorian context is very different to the national context. The Victorian treaty process is unique. It is currently leading the country as proof that a pathway toward addressing the unfinished business of the colonial past is possible.

Uniting Church Assembly position on Treaty

In 1988, the National Assembly meeting of hundreds of delegates from congregations across all of Australia adopted a resolution that committed the Uniting Church:

To support efforts to work beyond the concept of the compact proposed by the Australian Government towards a form of treaty that is an enforceable agreement obtained through formal and full negotiations between Aboriginal political structures and those of the wider Australian community, an agreement which Aboriginal people can use to protect their interests.

The 2000 National Assembly meeting adopted a resolution:

To endorse the idea of a legislated process of negotiation between the leaders of the Indigenous and non-Indigenous peoples of Australia towards a formal agreement (treaty) dealing with the "unfinished business" of the Council for Aboriginal Reconciliation's process for reconciliation.

The aspiration of the Synod of Victoria and Tasmania in support of the importance that treaty-making can play is best captured by the 'Treaty' resolution of the 2000 Synod meeting (00.4.4.4) that committed the Synod:

(a) To stand with the indigenous people of this land in their call for a treaty — a foundational document that will move the process of reconciliation forward and take indigenous people further along the path of self-determination.

(b) To repeat our call to the Australian Government to support and work toward a formal treaty with Australia's indigenous people.

This position was affirmed again in a resolution from the 2019 Synod meeting (19.4.13.1), which affirmed the Synod's position on the Uluru Statement from the Heart. The resolution supported the consensus position of 250 Aboriginal and Torres Strait Islander leaders from across Australia as the preferred pathway towards reconciliation. The pathway includes agreement-making in the form of treaties.

The Uniting Church believes that Second Peoples in Victoria need to engage in good faith with the First Peoples of Victoria, including the First Peoples of Assembly of



Victoria, especially now that a pathway toward a treaty has already commenced. While not being responsible for historical injustices against First Peoples, all Second Peoples remain beneficiaries of colonisation through the displacement of those who came before. For the Uniting Church, the legacy and the lack of conciliation between First and Second Peoples gnaws at the integrity of what it means to be Christian in Australia today. The church itself is challenged by the question of what it means to be a Christian denomination on land where the issue of sovereignty and self-determination has never been clarified through treaty.

The January 2024 Productivity Commission's final report, '[Review of the National Agreement on Closing the Gap](#)', reveals that continuing down the same path of Government reforms as 'business as usual' is tokenistic. Despite Closing the Gap targets being around for 15 years, the report showed only 5 out of 19 targets being on track. The "Review of the National Agreement on Closing the Gap. Study Report" recommended the need for power-sharing measures:¹³

For meaningful progress to be made towards Closing the Gap, governments must share power, recognising that the right of Aboriginal and Torres Strait Islander people to have control over decisions that affect their lives is central to self-determination. This right is set out in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), of which Australia is a signatory. The Agreement's Priority Reforms contain many of the principles of self-determination, but governments are not adequately putting them into practice....

Other mechanisms, such as Treaty, Truth and Voice, can also play a role in transferring power to Aboriginal and Torres Strait Islander people and communities.

Victorian Treaty Process so far

- March 2016 – Dan Andrews Government commits to discussing a treaty process.
- July 2016 – The Aboriginal Treaty Working Group was formed.
- 2017 – The Aboriginal Community Assembly was formed, and the Victorian Treaty Advancement Commission was created to consult with the community.
- August 2018 - *Advancing the Treaty Process with Aboriginal Victorians Act 2018* passed with cross-party support in the Victorian Parliament.
- 2019—The First Peoples' Assembly of Victoria, an independent and democratically elected body to represent Traditional Owners of Country and Aboriginal and Torres Strait Islander peoples in Victoria, is formed. The Assembly is the First Nations representative body (or Voice) negotiating treaties with the Victorian Government.
- 2020 – The First People's Assembly calls for a truth and justice process, and the Victorian Government works with the Assembly to design a framework.
- 2021—The Yoorrook Truth Telling Commission, comprised of five commissioners, was formed. It is investigating several areas of historical and current injustice that have impacted First Peoples in Victoria. The Commission's final report is due in June 2025.
- 2022 - *Treaty Authority and Other Treaty Elements Act 2022* passed with cross-party support in the Parliament.
- 2023 onwards - Pre-treaty engagement and exploration of treaty aspirations.

What you can do

Every Australian government jurisdiction is watching Victoria's approach to Voice, Treaty and Truth. Victoria is years ahead of any other state or territory in progressing a workable pathway towards treaty, and its continued success is proof of concept that the aspiration heralded by the Uluru statement from the Heart can be realised within a generation.

What is happening in Victoria right now will have national implicants. So, wherever you are in Australia, the JIM Cluster invites you to write two letters. The first letter would be to the co-chairs of the First Peoples Assembly of Victoria to indicate your support for the ongoing work of the Victorian Treaty process. The second letter would be to the Opposition leader, John Pusetto, to express your concern about the withdrawal of bipartisan support for the Treaty process.



Write polite and respectful letters to:

Co-chairs of First Peoples Assembly
Ngarra Murray and Rueben Berg
48 Cambridge St
Collingwood VIC 3066

Salutation: Dear Co-Chairs

Points to make in your letter:

- Congratulate the co-chairs on their re-election for a second term to the Assembly in 2023 and on their election as Co-Chairs.
- Indicate your support for the First Peoples Assembly, its members and leadership, and their work towards a better future for First Peoples in Victoria through a treaty.

Also, write to the Opposition leader in the Victorian Parliament:

Mr John Pesutto
Leader of the Opposition
197-199 Riversdale Road
Hawthorn VIC 3122

Salutation: Dear Mr Pesutto

E-mail: john.pesutto@parliament.vic.gov.au

Points to make in your letter:

- Express deep disappointment that the Liberal Opposition has withdrawn its support for the Victorian treaty process with First Peoples to address the on-going legacy of injustice and harm from the racist colonial period.
- Express concern that the decision to withdraw support for the Treaty process is counter to the principles of self-determination for First Peoples, failing to acknowledge the unique status, rights, cultures, and histories of First Peoples.
- Ask that the Victorian Liberal Party reverse its decision and return to its commendable position of supporting a treaty process with Victoria's First Peoples.

¹Vitboken 2017 White Paper, 212.

²Adam Kahane, "Power and Love. A Theory and Practice of Social Change" (San Francisco, California; Berrett-Koehler Publishers Inc, 2010).

³Working Group on Aboriginal Matters, Anglican Province of Victoria and Aboriginal Affairs Committee, Uniting Church in Australia, Synod of Victoria, "The Demands of Justice", March 1984, 3.

⁴Ibid., 4.

⁵Ibid., 17.

⁶Olúfémí Táiwó, "Reconsidering Reparations" (New York: Oxford University Press, 2022), 74.

⁷Ibid., 122.

⁸Ibid., 123.

⁹Ibid., 128.

¹⁰Ibid., 130.

¹¹Ibid., 138.

¹²Uniting Church in Australia Assembly, "Our Vision for a Just Australia", July 2021, 8.

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27 MAY – 3 JUNE

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Uniting Church in Australia
SYNOD OF VICTORIA AND TASMANIA



equipping Leadership for Mission

Priorities, Focus & Advocacy

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